M 1603

Sunday, June 15, 1969

BARN

Lunch/Coffee

LUNCH

MR. NYLAND: In the meantime, finish -- finish your meal. And before coffee, I think it is the best time that I say now a few things, and then you can devote your time to the coffee; and if you want to, I will play during that particular period. How many are we today, Linda?

Linda: I think the table was set for 110. I don't know exactly how many there are, though.

MR. NYLAND: How you see, that comes way out in the room, with a girl who has streptococcus. And I can understand it very well. All right, Linda, I'm glad to hear you.

What will I say about the future week? As you now know, with the different changes that are already taking place, and the Guest House, and Robert's house there, and cleaning up

gradually of what should or should not be done around here -- Can't you hear it in the back? Huh? We should have a loud-speaker system.

_____: It's the echo.

MR. HYLAND: Oh, is that it?

_____: Yes.

MR. HYLAND: Can I put something in my own voice to prevent the echo, like a damper or a filter?

I would say we are on our way. Every once in a while it is necessary to call attention to certain things that have gone in 'decadence'. And it needs just a little more to bring it back again, as attention to that what one then sees that has gone wrong or is apt to go wrong. And many times it's a question of courage, because I think that gradually people could understand that certain things belong in an atmosphere either of the Barn or of Work. And when they are not right for the continuation of the atmosphere or the level on which such an activity should take place, I think that people, in general, should have a little more courage to oppose it; and not afterwards say certain things about it, that they should have done this and that and the other and not having done it. To what extent you dare to do this and what requires your courage, it certainly is that you're putting your neck out, and that here and there certain people will dislike you; and that perhaps will consider you, because of that, sometimes obnoxious because it interferes with the way they have behaved. But the one thing you must keep in mind is, really,

that there is an aim. And to the extent that you understand such an aim, you have a perfect right to disapprove of anything that, even in your opinion, doesn't belong. And I hope that gradually such a strength will be built up, so that it is not necessary for me, every once in a while, to become a little bit like a thunder cloud and loosening up and let loose a lot of lightning and rain. Whatever it may be that every once in a while happens, we are engaged in something that is important for all of us, and I hope you can understand why I am the way I am sometimes. Regarding the Guest House, I had to be very strict in saying what I wanted to say about that. At the same time, the execution - that is, the following up of it - don't be too much in a hurry, because it is a question also of leniency to make sure that each person can find the proper place where they then should live. Moreover, it is still a question of finding someone who can remain responsible for that Guest House. And we'll find someone. Many things require a great deal of patience.

Regarding this Tuesday meeting that I have talked about, you must understand it is the discontinuing of Group I. And I do not call this new attempt a Group, as a Group I. And for that reason I want to have it understood that I, at the present time, make a selection of certain people I would like to be there in whom I have belief and trust that they Work, and that the emphasis is solely on Work; and that whenever I feel that they don't Work, even if they talk about it, I have a right to say, "Don't come as yet." It does not mean that later on,

perhaps, there is an opportunity for them. And I would now remind you that anyone who is not as yet notified by me, or who has not as yet asked me, automatically is not invited to come to this Tuesday. You must realize that, that I have in mind a certain definite aim. I want to try to see if it is possible to have a group of people who are sincere, and can Work together on a research basis, and an exchange of their own experiences.

When you remember, in Gurdjieff's Second Series, the question of crossing the Gobi, and then three people were selected to look at that: how would they cross the Gobi? And how then they came back with a report, based on their own experience and considerations, of what was involved. This was research. And it was presented at the time to the general - whatever the group was - and adopted by them as well as they could. Idiotic as sometimes it now looks, when one ever talks about stilts -- stilts and things of that kind in order to get away from the wind and all the rest that is involved in it, you may not believe it, but the principle is there of exchanging of ideas of oneself, based on one's own experience regarding the application of Work in life, and not just talk-talk. And I want to avoid that, because too much in this Group I, originally, was just a matter of a little bit of a discussion. And too much of that what happened in the little Groups II was also too much discussion and too much theory. If I say that I limit it to a certain number of people, I know what I'm trying to do, and already I'm afraid that the quantity

which I have to take in now is already too much. I say it now, because it's the last chance I have to discuss this before next Tuesday. And I want to avoid any kind of hurt or misunderstanding. There is no chance of discussing it at coffee, because then we want to talk about questions of Work.

So that you will understand my attitude, it is not that I want to limit in any way anyone who wishes to Work. They are there and can, at any one time, Work if they wish. There are enough groups at the present time which will take care of that, if they actually want to. The question of these kind(s) of discussions on Tuesday have to do with an entirely different aspect of Work. It is possible that I may have to make another group. It is possible I may have to split this one. It is possible that some could be added. It is also possible that some who(m) I now ask, may have to be asked to leave. All of that is still in the lap of the gods. And the gods have not stod--stodd up as yet, to see what was in their lap. And I have to be patient, as well as anyone else, to know, gradually, what is the best for all of us, without causing too much confusion or disturbance. That I wanted to say about this coming Tuesday.

The Wednesday, Friday, Saturday, Sunday - here we are today on the Sunday. All the people who wanted to come to the Barn have been able to come. I have not refused anyone. And no one else has. However, there is a division in kind of work and activities of the Barn, and responsibilities. And that is why I asked the four people who sit at the table now with me,

to be there so that it becomes, you might say, official. You remember Robert is, of course, for me the 'in between' man. And I trust him. The four people here have certain functions to fulfill, and also to be able to work together. And it is up to them to learn to work together. And it is as much probably a trial for some of them.

It will be in general for Jim--Jim to take care of the outside; that is, that what takes place, and what we call 'grading' of the property, whatever that involves. There is, of course, Len, who also, at the time when we were away, had in charge the activities in the Barn itself. We will divide that a little bit, and Len I've asked to continue with that; and also asked Ernie to help, because Ernie also has a responsibility similar to Len in order to see that the activities of the Barn are taken care of, and that whatever has to be done - repairing, and all the different things that belong to the Workshop as a whole - that that is done under his particular jurisdiction. As far as Greg is concerned, I have asked him, before I left, to kind of oversee that things are taking place in the right way. And to that I've now added the necessity of seeing that the activities of office can be done at a certain time - since Greg is here during the week - that it will be regulated in a way in which there is dove-tailing of all the different things so that there is no overlapping and no losing of energy. Whatever that involves, you will probably find out. It also has to do with the rearranging, to some extent, of what is downstairs, which is not very efficient at the present time, and I don't

think we are utilizing the space to the best advantage.

John - I want to mention that - is still with me in helping to set up relationships of the Activities, which have their foundation in the Barn but are in contact with the outside world. It will require a little bit more attention than we have been able to give it; and it was partly due to the people who did not understand exactly what was meant by that kind of an activity. I have to look into that a little bit closer; and I want to make sure that either we're on the right road, or that we will have the courage of stopping them. Whatever is not, at the present time, in the right direction, and not set up as yet so that there has a possibil--it has a possibility of bearing fruit, perhaps it is time to reconsider it and to see what we should actually continue with or not. And I'm quite like a sheet of blank paper on which many ideas still can be written, and I will be flexible enough to make adaptations, if it is necessary. So John will help me in that. And I hope that he can spend some time, also during the week, for that kind of a purpose.

You will understand now, also, that gradually I will delegate more and more work to others who then will work with me. Instead of leaving them alone, I would like and I will insist that they come and ask, and that no particular decisions are being made without my knowledge; or at least that I have a chance to see what is being done and how perhaps it could be done, so that there is a correlation also from my standpoint, so as to avoid, again, in certain ways by which energy is lost,

either because of vanity or of that what one considers priority, or that what is usually in a man, such a desire to be recognized.

Each person has his own place. Each person has a relation towards someone else. Each person minds his own business. And when it relates to someone else's business, then it is necessary to have an exchange between two people, or ten, or how many may be involved. I hope that gradually you will understand that this is like a family, and that the members of this family belong together. I said something about a father of children on Father's Day; that is, on Friday I explained - for those who were there, they will remember - that I have been a bad father, and that in many ways I've failed; and that the weakness, based perhaps on kindness, was not enough in order to maintain certain things which require much more strength. And it was not really because I wanted to remain weak, or that I by nature am weak. I really am not. And I've promised that over the next six months - that is, the remainder of this year - there will be a little bit of a different kind of attitude, and of course much more strict.

I want this, as a group, to represent Work. I want to make absolutely sure that we have no rotten apples. I want something that is shown in the behavior of everyone who wishes to Work, in a good way and with understanding, that they maintain a level. I also assure you that whenever anyone fails - I said this Friday - I will not hesitate one moment to ask them to leave. I've compared it on Friday to being an autocratic father. And that is probably the truth; because there is no one, at the present time, who has dared to take any kind of leadership like this; including investments, or certain things for responsibility

regarding energy and Work in a general way. And it happens to be that I happen to be that. And it is simply on that basis that I want you to understand my particular position, and that what I consider the responsibility of myself. I've said also many times before, I do not really care what you think. If you understand it, you will work with us. If you don't, it doesn't make any difference if you go, because your place will be taken by someone else.

My feeling about all this is that it is going as something that must remain in existence as long as it is possible; that it is for us - for those at least who can understand to some extent what is meant by Work - the only way by which something can be accomplished in the midst of that what is taking place at the present time on Earth, and the difficulties that are involved, and the suffering that mankind at the present time has to experience. It is really for that - that the salvation of something that could become a nucleus and then stand on its own feet, and not have lost any contact with the ordinary world and life as it is at the present - that it now could represent a way out for a person to become more self-contained and have within himself a certain poise, a definite equilibrium for himself, from where he then can start to operate.

The picture of the Barn is that this is a root system, and that the growing of roots are necessary for the growing of a plant or a tree; and that the necessity of that what is exposed to the outside world perhaps at times can be very leafy and no fruit, and sometimes fruit and very little leaves - it depends

where the energy is distributed. But that what is needed is the growing of the roots into the Earth, which are not always visible. And for that reason one says that is one's inner life. And you're not going to take the roots out to see what it is; you're not going to take your inner life out and parade with it. That what becomes for a man his behavior is that what is towards the outside; that is where the fruit belong(s). That what is for himself the root system is the means and the ability on the part of himself to be in contact with something that gives him sustenance for his inner life, and then his life can be dedicated to whatever it is that is necessary.

Someone said today to me: the question of contradictions and paradoxes - because I say certain things every once in a while which may seem paradoxical. For instance, I say and I have said, "Seek ye the Kingdom of Heaven and all things will be added unto you." And at some other time I say, "Unless you put your ordinary life in order, then you will be able to Work; if you don't do that you will not Work." That seems very contradictory, because seeking the Kingdom of Heaven of course has to do with Work on oneself, and that then logically everything would be added unto you. But you also know now that in order to seek the Kingdom of Heaven, I have to have a certain quantity of wish and desire and energy available for wanting to grow. And whenever I am engaged in ordinary life and it is chaotic and confusing, there is absolutely no energy even to seek or to think about the Kingdom of Heaven. That is one reason why it has to be straightened out first in a veyy simple, ordinary way. Not necessarily,

as I've said many times, as if ten or twenty thousand dollars is in the bank. Your life can be very simple.

- two or three minutes of blank tape -

...for yourself. What is im--important is your Magnetic Center. And the importance is because that forms the potentiality for your Soul. That is the definition for a man who wishes to Work on himself. And the reason why he wishes to Work, and that what is meant by Heaven, is the possibility of the creation within himself of the three full-grown bodies, ready to be fused. That is the aim of man on Earth. And for that reason I say that unless you understand this, and understand that as a root system of this kind of an activity, if you do not adhere to that or even want to confess that you belong in that sense, and actually with to Work for it, and then can recognize each other and not interfere with each other, and that you gradually can kill within yourself all kind of vanity and all such other 'virtues', that then, gradually, you will start to understand what is meant by simplicity.

That is all I wanted to say. It is for this coming week; it is for this coming two or three months that we will be at least together, perhaps, over the summertime. What will happen during this period with different people coming from somewhere else? Try to remember that if you consider yourself a part of this, that you have also a responsibility in your behavior. For anyone who wants to come to the Barn to find out what it is, and when they hear about it on the West Coast or somewhere else, that then they wish to come to the Barn - what do they find? A bunch

of people who are not interested in the maintenance of Work, who just are, whenever they feel like it, flippant like Hell? Or are there people who wish to go through Purgatory of their own life, and then expect in such Purgatory that God will come and look at them, and then actually will judge, "You, my son, you stay here a little longer, because you're not ready as yet to come to Heaven." That's the reason God comes to Purgatory. He does not come to select you and pat you on the back and say you are the right kind of a person. He comes to look and judge.

I hope you have a good afternoon.

COWER

MR. NYLAND: So, our second attempt at these kind(s) of meetings. I explained yesterday what I believed could be most useful; and several of you are here now (who) were here yesterday, so they have had a chance to think about it, and to see to what extent you can agree. I know well enough that several things are, every once in a while, in the nature of an experiment, and therefore we have to find our way. There is nothing wrong with an experiment of having a meeting with questions and answers. But when the questions have to do with your physical work, that is a different kind of a thing. And it--I asked yesterday, of those who were there and would be here again today, that perhaps they could be the people who start asking questions about their day today in physical work; and particularly with the rain, all the difficulties that were in the way, and how often, perhaps, they have been

thinking about what to do. So, the meeting is now open for questions.

Ron Newman: When I try to go against the grain, to go against some way in which I see myself often manifesting and which I think is based on some sort of false precepts - what things should I consider in how to go about it? How far should I go with it? What should I try?

MR. NYLAND: Well, let's settle first the question: why does one want to go against the grain; that is, under the assumption that for my ordinary life, and thinking and feeling about the necessity of Work, that there is not enough energy available even to have a wish. I want to have a certain kind of energy which is produced by going against the grain, so that then I am reminded that this going against the grain is connected with something else; and that I hope then that the friction that is set up will produce a quantity of energy which is useful for the purpose of Working on myself.

I think this kind of a question of going against certain tendencies of oneself comes really a little later; because in the first place, when I start to become interested in Work, I am quite unconscious about myself. And thetvery fact that I want to find out 'what is me' will already indicate, certain times, how much energy is being lost without any particular purpose; and that I think, in the first place, what I should do is to find out how much energy there is, without having to go against the grain. If I know, for instance, that I am tense and that I make unnecessary movements, or that I talk a little bit too much,

it is really not going against the grain when I relax, or when I stop myself from talking. And in general I become quite - I wouldn't say 'aware' - but at least I become alert to myself being a certain kind of a personality who has, at the present time, a great deal of energy at his disposal. And instead of going against something that would require a special kind of an effort, and only at best would help me to remind me of Work, I would start utilizing first what is there already, quite obviously in my way, as a possibility of doing something in ordinary life without causing unnecessary friction. It is not that I am *against* going against the grain; but the trouble is, as soon as I become interested in something that I say I have to overcome, it will require a great deal of energy to go against the grain. And all I can hope for is that the friction that is set up then would be available for the purpose of Work. But many times it will go into the fulfillment of a task, and then saying, "Against the grain, I have fulfilled it," without any chance of anything becoming conscious.

So I would simply say, Ron, for the time being, don't go against the grain. Go with the grain. Go with whatever your regular mechanical movements and behavior form is. And then try to find out to what extent it is possible to make attempts at waking up or to be aware of yourself as you are naturally behaving. If it is a question of singling out certain forms of behavior where there might be a chance of having already an advantage, I would take a habit which I know of myself, and undo the habit; or if I then will do what I usually do habitually, that I then

introduce a thought accompanying that particular kind of a habit of behavior. And in that way I don't disturb too much. All I do is to put my mind a little bit more in the presence of what is happening to myself; and there ought to be more and more energy available, the more I see now that the habit is something that prevented me even from thinking about it.

I think you have to consider yourself as an ordinary human being in which the three different centers are functioning and could function much more efficiently, if you set your mind to do it; and that many times there is an over amount of energy used for any one particular center at the expense of the other two. And the problem in Work is first to get (an) idea of what I am as I am with whatever characteristics I have, without going against them; because the second step in Work is not only that I notice things, and then I become alert about the behavior of my personality, but it is also that I have to learn to accept myself. And that introduces this question, of course, of impartiality. And all of that has nothing to do with going against anything. It means actually going with it, and to see during the process, of when the behavior takes place, that something else can also exist which then simply remains observant to whatever happens; and that that what is observed is accepted by 'I' for whatever it is without any further criticism. The difficult point in Work is not the creation of energy, in the beginning. It is the question only of seeing what I am as I am now, and then to try to become impartial. You understand what I mean?

It is nice to philosophize about certain things that one

discovers. And if the discovery is actually based on truth, it becomes worthwhile to go against it. But when I still discover it, and I am not as yet accepting it, and only go against the grain, all I do is to change one unconscious movement or a habit for another. And there is no guarantee that there will be anything like an 'I' observing myself. Forget about it. Just begin very simply in ordinary life, and not as yet putting yourself against, or in a certain framework, which is, of course, not so easy; and even to persist in having to go against the grain for any length of time does require much too much energy. It will take a very long time for a person really to select something that he calls 'going against the grain', when he knows that that grain against which he has to go is the result of a characteristic which he knows is him, and not a question of perhaps imagining, or where I can still have a thought or I can rationalize about it and question actually if that is the case. Going against the grain only can be applied when there is a truthful fact to go against. And as I say, it will take a very long time.

Start with Work in a very simple way, in ordinary things where you are simply definitely asleep, things that you do by habit. And then try to wake up to that what you are doing, and then to see, in very simple activity, from early morning to late at night, (how) the whole day goes by. Practically every moment is unconscious. And if I want to go against the grain, I start to think about it; and I, by thinking about it, I don't produce anything at all. I start when I get out of bed, and there I am, standing. And I try then to have something of me be present to

myself standing there, rubbing my eyes, taking off pajamas or putting on underwear, or going to the bathroom, or sitting down to put on socks or shoes or a trou--a pair of trousers, or shave, or comb my hair - all simple things. And they belong to the regular habitual way of behavior early in the morning. Don't start with going against the grain. It's no use, and there's no sense in it. Going against the grain only comes when the energies which are available in an unconscious state have run dry; when there is nothing anymore that one knows about oneself where there is any kind of an extra energy that could be used for the wish to Work. Then I have to produce energy. And only then that I can produce it by means of creation of a certain friction. Otherwise, I'm not at that point at all. I haven't exhausted thousands of possibilities during the day.

Ron: This question of energy confuses me, because on the one hand--

MR. NYLAND: A little louder, because I can't hear it. The mike can't hear you either.

Ron: The question of energy confuses me--

MR. NYLAND: Yah.

Ron: --because it seems to me that, on the one hand, perhaps I have a great deal of energy, while at the same time I feel as if I function usually on a very low level of intensity. And so when I'm experiencing this low level of intensity and I can't seem to focus myself on anything--

MR. NYLAND: As you sit--

Ron: --for any length of time.

MR. NYLAND: As you sit now, how many muscles are tense?

Ron: Quite a few.

MR. NYLAND: And all the rest, is it necessary for you to sit the way you are?

Ron: No.

MR. NYLAND: That is an example. Try to do certain things where there is not so much involved, and where you know that the energy is being used for a certain purpose which is quite superfluous. If you learn to see yourself in that way, you will find out there's an enormous amount of energy that then can be used, either for wishing to create an 'I' or it can be used for the intensification of that what you are doing. One is in the direction of consciousness, the other is in the direction of intense unconsciousness; in which both, there is an unusual experience, and because of that, one can be reminded that one wishes to Work on oneself. It is much simpler than you make it. And I think all the kinds of little excuses that you live on a low level - it's not true. It all depends who is around. It all depends on what kind of a state you're in. As soon as there is someone with whom you would wish to argue, or that you get angry, or someone is stepping on your toe, your low level of intensity is immediately shot to pieces. You're all there, without any question, and you can get angry, and it can get out in your voice. You can even make a fist, and all the rest, whatever it is. It is nonsense to talk that way. I am at a certain time - any time - affected by anything of the outside world. And usually the outside world is enough for me to get into a certain state when I allow myself to react to it. If I don't

want to react, I'm asleep, fast asleep.

Now, do as I say. Start with very simple things now as you sit. Then you can re-sit, and see what muscles are there used without any rhyme or reason. Just relax now as you sit, in the simplest position you can make. Every once in a while you get tired of it, you shift. Whatever it is, if you sit in a chair, you can try it. And try it simply by movements with your hands or whatever it is that you want to do - like this - and your legs, and you move them, you put it on one and the other, and you move your head, and this - all of that is movement of your body to which an 'I' could be present if you want to do it and you want to make it. Then the 'I' can actually do some Work. And it will Work on you. And for that it will be paid in the form of receiving impressions about yourself. The ultimate aim is to get to the truth of yourself and not a question of describing the conditions of yourself as you are, low or high, or whatever it may be. Never mind what you are. The question is: where is 'I'? Where is it when I wish? Can it be there, and is it then functioning in the way I believe that an objective faculty should function regarding myself?

No silences - I said that yesterday; I don't tolerate them. Yah? Speak up. I cannot see very well what kind(s) of hands go up. Start speaking if you have something.

Betty Greenwall: I find that it's very difficult--

MR. NYLAND: It might be a good idea if you stand up.

Betty: Well, that's very difficult right now.

MR. MYLAND: Is it difficult to stand up?

Betty: I have a sprained ankle.

MR. MYLAND: Oh, really? Okay, then you're allowed to sit.

Betty: I find it's very difficult to do some Work trying to observe small movements of--small--like the hands, rather than my whole body.

MR. MYLAND: Who is it - Betty?

Betty: Yeah.

MR. MYLAND: Betty, what is so difficult?

Betty: I don't know. I think I lose my attention very easily.

MR. MYLAND: No. Nonsense. Do you have a wish?

Betty: Yeah.

MR. MYLAND: Do you have a wish of some part of you trying to be impartial to the rest of you?

Betty: Well, I don't usually think of it in that way.

MR. MYLAND: You're standing now, or sitting, or whatever. You have a sprained ankle. You have something that you call your body. Is there something besides that in your mind that actually could be aware of you, existing as a body? Can you sigh and hear that what takes place as the air coming out of your mouth?

Betty: Yeah.

MR. MYLAND: Okay. What is difficult about being observant of your breathing?

Betty: What is different or difficult about observing my breathing?

MR. MYLAND: Yah. What is difficult?

Betty: Different or difficult?

MR. MYLAND: Difficult!

Betty: Well, I don't know.

MR. NYLAND: Well, then we can't talk. Betty, these questions comes up with you all the time. I sit. Can something be present to me, sitting? I mean by that, something that registers the fact of me sitting.

Betty: Yes.

MR. NYLAND: Can it?

Betty: Yeah.

MR. NYLAND: Is that difficult?

Betty: No.

MR. NYLAND: Then continue with it.

Betty: Okay.

MR. NYLAND: All right.

Yah?

Ben Pontius: I find that the only times in which I've had an experience of waking up, that seemed to me occured when I actually made an attempt and at that very time, were times both of which, after I had been working at the Barn, doing something that made me very tired physically so that I was much tireder than I normally am. Should I continue to try and take these sorts of physical work and do them and--

MR. NYLAND: No; the same as what I told Ron. Don't try it when it is difficult. Work is so simple. And in the beginning, and perhaps for a long time, I keep on finding the particular conditions which, for me, are simple. And they have to do with not being tired, but only when I have the existence of myself that something can be aware of that. Why go the hard way? It will be

hard enough later on.

The purpose of Work is first to establish something like an instrument which I have to build, and which then can start to function normally as an observatory. There is a long period that was necessary for Gurdjieff or Beelzebub, when he arrived on Mars, to build a Teskoosno. He was not immediately ready to look at the Earth. He was not immediately ready to make a descent to the Earth. It was necessary for him and his kinsmen to erect something that could start to function. And then, in that functioning as an observatory with a telescope, it took a long time even for Beelzebub to get adjusted to the telescope and to focus it on the Earth.

We're still in the beginning of Work. We still are trying during the day - like today - to have something that could at times be present to myself as I am physically engaged. I don't want to wait until all the energy is used up by being tired. When I'm tired, then I have a thought that I perhaps could Work, and immediately it remains a thought without making any attempt for something to be present to me. And then I think about Work, and then I make a mistake, thinking it is Work. And that is why I have the idea that I can Work better when I'm tired. It's utter nonsense. You can be much better observant when you're absolutely <u>not</u> tired. And you can verify that, if you like, when you have had a good sleep, and in the morning you wake up, and you're all there, when you're healthy. At that time, your body, your mind, your feeling, everything that is there as ordinary organs can function, and then at times even can function independently of each other, and then

your mind can have a chance to function in a little part of it objectively regarding you, as I say, when you get out of bed. Don't wait until energy is being used by all kind(s) of ordinary personality functions. It is nonsense, because that what you are exists as you are, tired or not tired. And one is only interested in the fact of existence.

Try to understand what is meant by the acquisition of objective knowledge. It is not knowledge like we know in ordinary life. It's not even ordinary fact, because whenever I happen to think, and I have in memory that what I recall, then I have facts about myself. But they're always colored. Never pure. And what I wish by means of a telescope is to arrive at facts as they are, without interpretation. So all I know that I need for a good telescope is to have an object. And any object would be all right, as long as it is me. So why waste the energy first in going and making myself tired, and then to have a thought, and then hoping, without any chance whatsoever? You try it, if you're honest, to see if you can really Work when you have a wish when you're tired; or when, after you have rested a little bit, and then you have a real wish, to see if then you could be present with an 'I' to yourself. Try, when you are so tired, to close your eyes, and instead of giving in to the rest which you think you may need, to see if, at that time, there is enough of a wish to become aware of yourself with your closed eyes; as if then at such a time - never mind your tiredness - you could still move your arm, left and right, up and down. Make a fist out of your hand; spread out the fingers; do anything you like with your body - that has nothing

to do with being tired or not - and to see if at that time it might be that there is some awakeness which takes place in you, in your mind, or some kind of emotional quality which will take place in your heart as being present to yourself.

See if you can, at such a time when you're tired, if you actually can pray. Praying has nothing to do with your tiredness. Praying has to do with something that you want to establish for yourself as a relationship either towards your inner life or towards that what you believe in as something higher than you are. Your tiredness will not affect you when you have that wish. I've never heard anyone say, "I cannot pray because I'm too tired," or, "When I'm so tired, then I must pray." It's not related.

All the conditions of your physical body, everything that has to do with your unconscious state, has nothing to do with Objectivity. It only starts in this, as a wish which, of course, is unconsciously tinted. But it is a cry in this unconscious state of something that should become conscious, and that cry creates in me a wish of some kind. And even then I say, "I cannot create Objectivity, but I will make something as if it could exist, because I have a real wish for it." And in that case, my tiredness, what I am - even with long hair, with a foot that is sprained, with an unhealthy stomach - it doesn't make any difference. I am a body in the eyes of God. All I think about is, "That what I am, I am - with a name." For God, I am just a (case), a little bit of a human being called 'Mister Slug', living on Earth. That's all I am, and that's all I am for 'I', because 'I' has no further interest than only the fact of wanting to be fed by that what exists as an

object.

Get all the nonsense out of your head about tiredness or not tired. When there is a wish there is a wish. If you're tired, you might find an excuse, and as I say, the thought is much closer, when you're tired, than the awareness.

Ruth Heim: Mr. Nyland?

MR. NYLAND: Yah.

Ruth: So much of my Work, for a long time, has ended up in despair. It seems that I can come to myself with a depth of feeling, and it seems at that time that I cannot find anything to hold onto. You told me at the meeting before you left that one of the things was to walk, because (casts shadows), and I can Work doing that, but it seems very limited to me, that--that's one of the few things that I could do. And anything with it, moving an arm, breathing, a lot of times I make a Work attempt breathing, and I have this feeling, and I have an awareness, and the awareness--something has happened up to a certain point and then I can't move on to something such as breathing or moving an arm. It's like--it's like, well, it's like the whole body has to be involved, or else it , and it's just a feeling of--I don't have anything to hold onto but that moment when I've got to a certain point and I never go beyond that point.

MR. NYLAND: Will we try to make it a little less confusing? What is the despair about? Is it because of the state in which you find yourself as you are, or is it because, apparently, the attempts you make do not have a result that you imagine? When you use this word

despair, you say many efforts ended in despair. Where is this despair?

Ruth: Well, I think that it's--sometimes it is because I think somewhere in me I've tried and (failed to get) something; but it's something else too, because I carry it with me.

MR. MYLAND: Well, the thing is, I believe that you imagine that certain things should have a certain result, because this is the way we work in ordinary life. I imagine certain things, when I work on it, that will finally be what I have imagined. When you despair about yourself, that you don't reach what you would have liked to reach, or that you start to see certain things you may not like about yourself, or that are unusual and therefore a little bit strange, one can come into a state of not knowing enough and not knowing which way to go, and also not wishing even to accept of what I happen to see; and then to judge that what is the result, and what I of course recognise, by not having enough of an attempt to create something a little different. When I said about the shadow, it is only to get away from this idea of despair; because there would be a certainty that something is there as a shadow, accompanying you. And whenever there is something else besides yourself, and particularly something that you imagine which could be of help - as long as that is there, I would not despair.

But what is it really that one wants with Work? I live in my life the way I am, and I see that certain things are a little bit wrong. Or someone has told me that I ought to Work on myself. I would like to get in myself something that I could rely on; and

that whenever I might have moments of despair, that I don't get lost in them, but that there is something else that I could, you might say, return to, or where I then could live and leave the despair alone.

Try to think a little bit more about what you really want. And what is the purpose of wanging to Work? Because there are always two things: I live in ordinary life, and I have ideas about how I should live. I also can even have, in ordinary life, ambition. I even can wish for tomorrow, because I want to do certain things. I can have an aim for the day. I have--can have within myself a wish to do whatever I have to do as well as I can do it. I may have a desire for meeting people; or accomplishing something in ordinary life that I've set out to do in order to be able to do something else. Or perhaps I have a desire to be liked by other people; or a desire to satisfy a craving in my head that I ought to learn Spanish; or that I see myself in certain situations where I would like to behave like a grown-up person; or that whatever aims there are, that I have in my ordinary life quite definitely a wish to continue to live and to keep my life growing. That, I think, I ought to have first. I have to have a certain desire that I actually wish to be, in life, as well as I can be; and whatever ambitions there are, that I can satisfy (them) even if they are small. Sometimes, of course, I put myself in a situation where I want nothing else but blue sky. And of course I also know I'm a little fool. I think it's quite necessary to have that kind of a foundation to stand on, that you accept yourself in ordinary life, with all the different things you are - even certain forms of

criticism, certain times that you dislike yourself, but at least you make an adjustment and you know that the next day will perhaps be a little different.

Now in this comes an idea about Work on oneself. And I see that perhaps, by means of this kind of Work, Objectivity can be created for me so that then ultimately I hope that I will be free from a variety of different things which I now -- I now know bind me to Earth; or whichever way I now want to call it, that I prepare during this time of my life on Earth, that I try to become as conscious and conscientious as I can be. It's a good aim. And it is something where there is now a prescription of trying to make something objective to me, and I do this by having that wish, and there is 'I'; and 'I' now must observe me impartially. Now I don't know any more about that. I don't even know what the results will be. I don't know what this 'I' will notice that I as myself, as I am, know about myself. It may be quite different. But whatever it is, I have no idea what 'I' will receive as an absolute truthful fact about myséåf. And when I once know this, whatever the results are, I will never despair when I know that I've made an attempt to Work. I start to despair when it gives me something that I didn't expect or that I thought I was different. And all I can come to a conclusion is that I know that that what I have recáived, as a result of an objective method of wanting to gather facts about myself, that the facts are different from that what I have received in an unconscious way. That's all.

But there's no cause for despair; because in collecting

such objective facts I don't change that what I am in ordinary life. I still am a woman hoping for the best for tomorrow, with all the ambitions and everything that I have, and that's why I say it is necessary to continue by having them. And all I wish is to find out the reality of myself, because at the present time, I have a little bit of a notion that perhaps that what I see or think of myself may not be entirely the truth. So there is no room for that kind of despair. I simply try, at times, to be awake to myself. And in that I get a few facts. And the facts I will accept also for whatever they are. And I'm not embroidering on them. And I am not expecting them to give me certain things about my ordinary life, because my ordinary life is only being observed. But what I want is something that starts to accumulate within myself which is (a) truthful foundation for my life. And this is exactly why I want this kind of solidity, so that if there is a case of despair in ordinary life I can withdraw to that what is my own; and then I don't have to despair, because that what I have acquired as truthful facts, knowledge of myself, never will change. And I don't have to despair about it.

You understand what I mean now when I say, "What is the real reason for wanting to Work?" Not the acquisition even of a dexterity. Not even the creation of an 'I'. I want to know what I am, as I am now, and I want to find out what I could be if that what I am now, unconscious, could become conscious. I'm interested in my life, as it is now in this form. And I remain interested in my life in a different kind of a form, hoping that if I understand how to grow, that then this life can be more free

in a different form afterwards, or perhaps be used as a preparation for the dying of my physical body. I want to have something in me that becomes permanent because everything that I see is ephemeral, and it disappears. And I cannot count on it. And I, as a person, I don't like it, because I want to be dependent on that what is either within, or that I say is outside of me. So I create two things: that what is solidity within myself, and that what becomes an understanding of the totality of all things which I call 'God'. And that's my aim. And whenever I despair, I say, "Have I lost my aim? Have I actually forgotten why I wanted to Work? Why is it that even a little bit of a result which turns out differently from what I expected, can take away my aim? My aim is still there. My life is there. My wish to understand is still there. The recognition of that what is needed for myself is still there. Everything that I consider bondage of Earth is still there, and my wish is still for Freedom."

Why despair? You see, the emphasis and the reason for Work have to be transferred to a real need of yourself: "This is the reason I want to Work. Not just my little 'I', and not just a couple of facts about myself; but my aim, ultimately, to be grown up, to become conscious, to be like a Man, to be able to say 'yes' and I mean it, to become reliable, to be able to be, in the midst of activity, that what I should be in a poised state, without being affected by the rest of the world. That what I wish is to be like a ship with a rudder and sails, knowing how to tack, knowing how to sail with the wind, knowing how to steer; and to be able to be dependable; and to be ddpendent on me, that I say, 'I go,' and I go; and I say, 'I stand still,' and I stand still;

when I say, 'I mean it,' that I mean it; that I can actually stand up straight and say, 'I am a Man because I stand up straight and I wish to grow up further.' " Those are entirely different kind(s) of thoughts, and they belong completely to something that I want to embellish my life with. And I want to give my life a certain validity. I want to deepen it. I want to become emotionally involved in the possibility of further growing. After all, what is a little bit of Work that I want to do?

The aim is for me to become a Man. And when I remember that, the little bit of difficulties or some obstacle, I simply put by the side and say, "Not yet apparently. I was not doing it the right say, or I made a little mistake, or I was a little stupid, or I was still too unconscious," or whatever it is. Never mind. I will Work, because I don't lose sight of what I wish. That is the shadow. That is what goes with you. That is what you have, because of the Sun, created because you are what you are. The shadow becomes a replica as a result of the Sun shining to you, so that in seeing the shadow, you turn away from it and say, "That gives me the desire to go towards the Sun." The shadow is always back of you. That's what directs you.

You understand what I mean? Life is much more important than a little bit of piddling nonsense about not being able to do this and that. We do that thousands of times during the day in an unconscious state. You may as well accept it. When I am busy Working, when I really want to find out what is me and I become interested in what is my heart: what is it that is really alive, what is it that I could call my Conscience that could become a guide? What is it that I wish in my brain so that it com--can

function in a Conscious state without all the time being bothered by rationalization and all kind(s) of justifications and pigeonholing and all the rest? I don't want it. That is not my particular kind of aim. It's all right for Earth, but I don't want to belong to Earth. "I belong to God," I say. And for that I have to have some kind of a replica within myself that reminds me. Try to Work that way. Try to deepen that kind of an emotional state in yourself, so that there is something in your ordinary life, you say, "Yes, I have an aim with my life." It is not only just taking care of this and that and the other and paying respect to whatever is needed. All of that of course belongs to what I said at noon; it belongs to ordinary life to establish yourself. But then comes something: where is the Kingdom of Heaven? Where is my inner life? Where is the potentiality that I want to find out and to what extent can I create conditions in order to make such potentiality an actuality? I want reality of myself. I want that on which I can stand and that will never leave me. I say it has to be permanent and indelible. That's my search. Work is only just the beginning of a little bit of (difficulty); no more. But of course I must go through it. How else? Supposing I am an architect and I want to build a house - and a beautiful house it must be, with all the different aspects of beauty inside and outside, and liveable, and really right: I start by sharpening my chisel.

Come, what questions of the day? What--what have you been doing today? You Worked, didn't you? I mean: The rain came. Where were you? What happened to you? Did you swear? Were you

sorry? What was it that took place in you when you have experiences like that, that you slip in the mud, or that something is too heavy because of the weather, or whatever it is? All of you - you were during the day mostly unconscious; and at certain times perhaps a little bit of a thought went through you, "Here I am," woozy in your head sometimes, so that you have to sit quiet and relax, and then get up, and then make an attempt, a special kind of an attempt. Where is it? Where is it? For God's sake, be alive.

Yah?

Paul Nevai: Do you think that there should be competition between of Work?

MR. NYLAND: No! Why? Competition with your ordinary self for that what is your real self - that kind of competition. Competition between outer life and inner life. Competition with that what I am in ordinary existence and that what I wish to become. That what is an unconscious man competing with how to become Conscious. Not between people. Leave them alone. They have their own job. Never mind what they do or think about. That's their affair. You have yours. It's your life, whatever it is. You try to find out what it is and you keep to yourself in that attempt. And if you want encouragement, you can talk a little bit about it, but no competition. We're not in ordinary life, competing for a prize. We're interested in something that's entirely different, which is not subject to any kind of prizes, not even that what we call 'stroking of one's vanity' when you are 'superior', so-called.

We are just simple little people. Sometimes simple little slugs. Sometimes just simply crawling on the Earth and not even

knowing how to get away from the Earth; not even daring at times to stand up. And sometimes with a little bit of feeling so that we have a little bit of some kind of an affection towards someone so that we can, every once in a while when someone is thirsty, we can give them a glass of water. And sometimes we have a little bit of a woozy brain that keeps on mulling around all the time, churning and churning away, without getting anywhere and without going off in any kind of a tangent from the circle. Big circles and small circles, big wheels and small wheels; all of that in the little brain we are. We, as little human beings, working for a living, working for Work, working to come out to the Barn, working to see if there is any chance to wake up. And then the whole god-damned day has gone by, and how many moments were there that there actually was a desire at certain times that you realized that you were stupid, that you were unconscious, that you were mechanical, that something happened? And what did it do to you in your Conscience? Did you damn yourself? That is the competition.

You hate yourself at times. How god-damned unconscious you are. I say this very quietly, you know. It's really to make you believe that there is something else in existence; not just a little picnic, but the real reason why you want to come. And the reason has to do with your inner existence, the answering to the purpose of your life. The reason is that you take on a responsibility which, for some reason or other, God has placed on you. And you don't have to believe in God at all, if you don't want the responsibility. But as soon as there is something that starts to kind of make you, perhaps - you never know - or sometimes a little

uneasy, then you better listen to that, because then something starts to grow in you. And with that, maybe, you get out of your shell. And maybe, after some time, you won't feel so much at home anymore, because there is something gnawing on your heart, trying to be let in - that is what we call Amuléde - so that your heart won't fall asleep, so that you be yourself, will be able to do physical work and every once in a while be reminded, because what in God's name are you doing?

Paul: How do you know that you've attained a certain degree of Consciousness--

MR. HYLAND: For yourself. And you don't talk about it to anyone else.

Paul: --unless you compare yourself--

MR. HYLAND: You don't compare yourself. You compare yourself with the past. You compare yourself with yourself. You know that there are certain abilities that you have acquired. You know that there is more insight. You know that there is more understanding. You know that there is more of your world, of your own world, which has been enlarged. You know that there are certain things that become more fruitful. You know that there is no fooling anymore. You know that there is something very serious. It all is your world. There is no comparison with anyone else, because you don't know anything about anyone. At most you can find out what you are.

I know, Paul, it's very difficult sometimes. And one is always led to try to compare and to say that so-and-so has this and I don't, or that I have it and someone else doesn't. Never

mind. Today is today. I was, today, unconscious. I may have had a li--a ray of light. Tomorrow, I hope I will have two rays of light, a little bit less unconscious, a little bit more hopeful, a little closer to the possibility of finally waking up. That is how I make my progress. And that is how I call myself to account every once in a while. How was it yesterday? How was it a year ago? Where am I now? Am I able to control a little bit more when I get angry? Is it possible for me to use the right kind of a word at the proper time; and perhaps, at the proper time, to be able to shut up? That is how I judge myself. That is what I call the study of myself which I hope will lead to self-knowledge, everywhere and always.

You know now what I really wish; you also know now that Work, I consider it very serious. And you also know now, that when we meet together, that there have to be many more questions coming from yourself and that what you can call even your Conscience, or that what is actually alive in you. And that with that, if you do, there will be less and less opportunity to see me personally, because all these kind(s) of things belong to ordinary life. And you need not be ashamed about your unconscious state. And for that reason sometimes, this can be a very good clearing house of benefits to you as well as to others when they hear and listen to whatever you have to say about your attempts at Work, not an attempt at how to cut a piece of bread.

Don't forget we are talking about something that has to do with your inner life. And for that the Barn is here. And that

ought to remind you. It ought to be in such a way that whatever tool you happen to pick up, that on that tool is written, like on the saw, 'REMEMBER YOURSELF', so that when you look at each other and you see each other's forehead, that there is 'REMEMBER YOURSELF' on the forehead of someone else, where you think their titillation apparatus happens to be. But for you it means: remember yourself.

The difficulty is the fight between David and Goliath - the giant; and little David with a little cleverness, having only a stone - at a little distance, thank God, otherwise Goliath would simply crumple him and step on him, like an elephant would crush you. But David knows a little bit. A little. He has a certain dexterity. He can put the stone in the sling and he can throw it. And he also can hit an aim. Where was the aim for David? The center of the forehead of Goliath - that's where his formulatory apparatus (is). That is where the talk-talk-talk always sprang from. That is where the excuses are. That is where one finds reasons why one shouldn't Work. And David, knowing this, killed that of Goliath.

That is just a little story. And that is just exactly what we are supposed to do - to find that kind of Achilles' heel on your forehead. You think it's your foot. No. It's your head. Your little mind. Your stupid, nonsensical, little mind, finding excuses all the time, and wishing to be admired for its brilliance. From your forehead you go down to the Achilles' heel, because you have to stand on the Earth. And then that becomes the vulnerable place where you start with Work; the acceptance of yourself with your foot on the Earth; and then to become Objective to that fact

of you as a body, being on Earth, and connected with Earth by means of your feet. When that becomes the observation process, your mind will start to function in the back of your head where the pondering takes place. And gradually, Objectivity will flow from that what is now the top of your head to the sides where there is still a little room for the possibility of developing an Objective faculty.

I hope you have a good week. I hope also you will remember this kind of a meeting. The emphasis is still on seriousness. The emphasis is still on a wish to Work. The emphasis is, and always will remain, on honesty about yourself in your daily life, and the realization (of) how long you are unconscious during the day, without even a thought of wanting to change it, and even if it is called to your attention, without the shame that you are still unconscious. You, grown-up young people, with the whole world as life ahead of you, and not knowing where your life should be placed: I think it's necessary to start to think in reality about what is needed for yourself. Don't think for a moment that you will become morose or that you will spend already too much time on that kind of seriousness. Ordinary life will prevent you. And you don't have to worry too much about leaving--losing the joy of your stomach.

Good night.

END TAPE

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